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NOTES AND QUERIES.

Taboos of Tale-Telling (vol. xiii. p. 146). — In the "American Anthropologist" (vol. v. n. s. p. 332) Dr. John R. Swanton informs us that the children of the Skidegate Haida are not allowed to sing summer songs before the "sock-eye month," corresponding to our March, "lest a fall of snow be brought on."

Use for Long-Bones. — In his paper on bone-skates, bone-sleigh-runners, etc. (Mitth. d. anthr. Ges. in Wien, vol. xxxii. 1902, pp. 217–238), O. Herman suggests that the presence and condition of many of the long bones found in the "stations" of prehistoric man in western Europe may be accounted for by their having been employed in ways similar to those now in vogue in Germany, and especially Hungary, and here described.

Literature and Folk-Song. — In his interesting "Märkische Spinnstuben-Erinnerungen" (Z. d. Ver. f. Volksk., Berlin, 1903, vol. xii. pp. 73–80, 180–187), Dr. M. Bartels notes the presence among these "spinning room songs" of the peasantry of this part of Germany, of Schiller's *Sehnsucht*, a literary production now faring as a folk-song.

St. Peter's Mother. — In his paper on "Leggende popolari Sarde" (Arch. p. Trad. Pop., Palermo, 1902, vol. xxi. pp. 61–71), G. Calvia records a tale in which the mother of St. Peter figures as a magician plotting against Jesus.

Quatrains. — According to Dr. A. Strack, who discusses "Hessische Vierzeiler" (Hess. Bl. f. Volksk., Giessen, 1902, vol. i. pp. 30–60), these "four-liners" represent not *individual* but *mass* poetry, having grown out of the life and emotions of the folk. Meier entertains quite an opposite view.

Folk-Lore of Anthropology (vol. xv. p. 190). — In the course of his suggestive paper, "A Solution of the Gorgon Myth" (Folk-Lore, London, 1903, vol. xiv. pp. 212–242), Mr. F. T. Elworthy observes (p. 239): "In Patagonia, on the Rio Negro, are graves which can only be Polynesian," and cites approvingly the statement of Captain Barclay (Pall Mall Mag., October, 1902), that "Maori stone implements" have been discovered at Cuzco, in Peru, and even east of the Andes in Argentina. More proof of such things is needed before belief in them can come.

Hail-Stones. — In his account of "Die Ngúmba in Süd-Kamerun" (Globus, vol. lxxxi. pp. 333-337, 350–354), L. Conradt states that the Ngúmba children "put hailstones on their heads to make themselves grow," just as our children go out into the rain for a similar purpose.

Diseases of Children. — Mr. H. B. Johnstone reports (Journal of Anthr.